SUMATRA
DUTCH BORNEO
CELEBES
JAVA
BALI
LOMBOK
SOEMBAWA
FLORES
SOEMBA
TIMOR
MOROTAI
HALMAHERA
TERNATE
AMBOINA
NEW GUINEA

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Missions in The Dutch East Indies

The Story
of the Apostolate in
the South Sea Islands

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John Vogelgesang, S.V.D.

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MOROTAI
SUMATRA
HALMAHERA
SOLOMON IS.
NEW GUINEA
CELEBES
AMBOINA
JAVA
LOMBOK
FLORES
BALI
SOEMBAWA
SOEBA
TIMOR
GREATER SUNDA IS.
LITTLE SUNDA IS.
Indian Ocean
AUSTRALIA

Missions in The Dutch East Indies

THE STORY OF THE APOSTOLATE IN THE SOUTH SEA ISLANDS

By

JOHN VOGELGESANG, S.V.D.

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MODERN MISSIONS IN THE NETHERLANDS EAST INDIES

1.
Introduction

1. What the Japanese had pompously called "The Sacred War of Greater East Asia," in its very early stages focused the attention of the Western world upon an enormous group of tropical islands, some of them fabulously wealthy in the essential materials of modern warfare.

2. Forming a huge triangle, they stretch along three thousand miles of ocean, from the storied shores of Southern Asia in the west and the rugged coasts of the subcontinent of Australia in the east, to the Catholic Philippines in the north. To the ancient geographer Ptolemy they were the vaguely known "gold and silver islands." During the Era of Discovery, men referred to a part of them as the "Spice Islands." Today we think of them principally as one of the world's chief sources of rubber, oil and tin, and the much publicized coffee bean. On the war maps of the recent global conflict they were named the "Netherlands East Indies," in place of the older term "Dutch East Indies" once so familiar to American ears.

3. Mystery, and the heady atmosphere of romance, have clung to these islands ever since that distant day, in 1292, when Marco Polo, returning from his visit to the lavish court of Kubla Khan, paused for a brief while in Sumatra. Over these islands, from the north and from the west, invaders have passed, and in passing have left behind them various traces of their

stay. The teeming masses of these sunny islands have witnessed the rise and fall of many earthly empires. And all the while, slowly and imperceptibly it is true, but nevertheless surely, a spiritual empire, gigantic in its possibilities, has been abuilding there.

4. The story of the Church's mssions in the far-flung islands of the East Indies is thrilling and inspiring. It conjures up the names of sainted men, like St. Francis Xavier and the Vincentian martyr, Blessed John Gabriel Perboyre. For it was in Sumatra that the latter received the "boot training" that prepared him for his future apostolic labors on the mainland of China. It is the story of these missions that is briefly told in the pages that follow.

2.
The Land

5. But first let us define our terms. What, precisely, do we understand by the phrase "Netherlands East Indies"? Under this generic term should be included all that portion of the Malayan Archipelago which lies between 95 and 141 degrees Long. E. and 6 degrees N., and Lat. 11 degrees S. This is a vast area of some 774,000 square miles. It embraces all the islands from, and inclusive of, Sumatra in the west to New Guinea in the east, and Borneo in the north. Some portions of these islands are under the dominion of other world Powers than the Netherlands. Thus a rich section of Borneo belongs to the British. One half of New Guinea is British and Australian Mandated Territory. Approximately one half of the island of Timor is subject to Portugal. These areas are not included in the present survey of the Netherlands East Indies.

6. To facilitate our study it will be convenient to split the islands up into smaller groups to which the following names are generally applied: The Greater Sunda Islands, the Lesser

Sunda Islands, the Moluccas (the Spice Islands of a vanished day), and Netherlands New Guinea. In this way the thousands of islands that constitute the Netherlands East Indies are summarily accounted for. Authorities disagree about the number of islands that make up the East Indies Archipelago. Some place their total as high as 12,000, while others content themselves with the more indefinite but safer estimate of "3,000 islands and innumerable islets."

7. For over 3,000 miles, or approximately the distance from New York to San Francisco, these islands stretch in an irregular arc along the Equator. From north to south they are scattered over an area of 500 miles. In size, they range all the way from the merest coral atoll, rising dangerously from the sea, to the great sprawling mass of New Guinea—the world's largest island after Greenland.

Some are wholly uninhabited, while others again are densely populated—like Java, the most thickly peopled piece of land in the world. It supports a population of 990 persons to the square mile, compared to 40 persons to the square mile in the United States.

3,000 tropical islands, rich in surprising contrasts! Mountainous islands with hundreds of extinct and more than 50 active volcanoes! Islands that are little more than dark mandrake swamps reeking with fetid vapors and foul with enervating diseases.

8. The Equator runs directly across Borneo and Sumatra, two of the largest islands of the archipelago, and narrowly misses New Guinea, the largest island, by hardly a score of miles. The climate is uniformly tropical, with little seasonal variation. The heat, however, is not greatly oppressive. This is because of the ocean, from which cooling breezes sweep over the islands. Residents of the islands pay more attention to the humidity than to the heat. In the mountainous areas there is usually an appreciable drop in the temperature during the night.

9. The seasons are not divided into summer and winter, spring and fall, as they are in temperate zones. Here people

speak of the wet season and the dry season. The dry season, which is the same as the east monsoon season, extends from May to September. The wet monsoon season, which lasts from November until March, brings the heavy rains of the wet portion of the year. The rainy season reaches its height in January when the western islands receive daily downpours.

A brief but adequate description of the chief physical features of the various island groups will be given before passing on to a consideration of the peoples who inhabit them.

The Greater Sunda Islands

10. At the very outset of our consideration of the various island groups, it might be well to mention that not every island can merit individual citation in this necessarily brief summary. Whatever applies to the larger islands mentioned holds as well for the lesser islands that neighbor them.

Among the Greater Sunda Islands the following larger islands are contained: Sumatra, Dutch Borneo, Celebes and Java.

Sumatra

11. Sumatra is a thousand miles long, four times the length of the far more populous island of Java. It equals in size the state of California and is larger than Japan proper. The Equator runs through it and this accounts, in part at least, for some of the wild physical features of the island. "It is a tropical island," someone has said, "where virgin nature is seen in all its savage splendor. Its dark, silent, steamy forests, for the most part unconquered by man, are still undeveloped and practically unknown." Along its western coast a wild range of mountains traverses the whole length of the island. Many short rivers intersect the island, especially on its eastern coast where it is sometimes difficult to say where the ocean ends and the land begins. It is studded with many large lakes, the largest of them being Lake Toba. This body of water covers an area of some 800 square miles.

12. Transportation facilities, although still inadequate, are more thoroughly developed here than on some of the other

islands. The principal cities are connected with one another by air service. Three separate railway systems run through stretches of the island. Before the outbreak of the war with Japan, the construction of motor roads was being pushed with great determination. Agriculture is carried on in the flat plains of the eastern coast. Pepper, rice, tea and sisal, rubber, tobacco and various tropical fruits constitute the chief crops. The island is rich in minerals. Coal, copper, tin, silver and gold are found in considerable quantities. Iron, manganese, tungsten and lead are also present. The chief mineral product, however, is petroleum. It is found in two widely separated fields.

13. Sumatra is inhabited by various tribes that gained warlike reputation in past years. The Atjehs live here, and for 35 long years they fought the Dutch invaders. These people were finally subdued only in 1908. They are followers of Mohammed. Another warlike race living in Sumatra is the Battak tribe. Here, too, are found the Menangkabaus, a people who trace their descent not from the father's side, but from the mother's.

The heat in Sumatra is greatly tempered by the neighboring seas. The year-round mean temperature is 79.7 degrees. The maximum recorded heat is 93 degrees Fahrenheit; the minimum about 69.8 degrees. The annual rainfall varies greatly in different sections of the island.

Dutch Borneo

14. The island of Borneo is a large, solidly built mass of land, with many inextensive peninsulas and practically no decent seacoast harbors. It is criss-crossed by any number of rivers, navigable for many miles from the coast, and along whose banks the chief ports of the islands are situated. The supremacy of the island is divided among the Netherlanders, the British and the "White Rajah" in Sarawak. The White Rajah is an Englishman ruling an independent state. But the British exercise protective authority over Sarawak and control its foreign affairs. The island possesses few good roads, and only in British North Borneo are railroads to be found.

15. Transportation is chiefly done via the water routes. The Equator passes through the very center of Borneo. There are no excessive variations either in the weather or in the temperature. Not a month passes without a good deal of rain. The natives of the island are either hunters or farmers. Farming, however, is not conducted on any intensive or extensive scale. The crops raised are usually rice, corn, and a variety of vegetables. Borneo has not yet been very extensively developed. It produces rubber, petroleum, copra, gold, diamonds, coal and iron. Petroleum, coal and diamonds were the chief exports just prior to the war.

16. Along the coastal regions the natives of Borneo are mostly of Malay stock. In the interior of the island the warlike Dyaks have their primitive abode. It is these people who gave rise to the legend of the "wild man of Borneo."

Celebes

17. The island of Celebes is shaped fantastically. Someone has said it resembles a starfish with one arm gone or the letter "k" with the top of the vertical stem bent down until it forms a roof over the rest of the letter. The island measures about 70,000 square miles. Almost the whole of it is mountainous. It was only in the last few years prior to the outbreak of World War II that the island was explored. Much of it is still a mystery. Rivers are numerous, unusually swift and rich in waterfalls, many of them very beautiful.

18. The temperature is quite uniform because of the island's nearness everywhere to the sea. There is a very heavy annual rainfall. Vegetation is unusually rich. Food plants raised on the island include coconut and sago palms, breadfruit, rice, millet, maize, coffee, sugar cane, and a variety of tropical fruits. Tobacco, indigo and cotton are cultivated. There are no railroads on the island, but in some sections good motor roads exist.

19. The two outstanding tribes of Celebes are the Moslem Buginese who are farmers or sailors and traders, and the Chris-

tian Minahasses. This latter tribe inhabits the northeastern section of the island.

Java

20. Java is the most important of all the Netherlands East Indian islands. In size it is equal to the state of New York. It differs in many ways from the other islands of the archipelago. It is much more thoroughly developed and supports a much larger population than any other East Indian island. Forty-eight million of the archipelago's 72,000,000 people live in Java. The vast majority of these people are Moslems, but they are not so fanatical as other followers of the Prophet of Mecca. They are not so hostile to unbelievers as other Islamites are wont to be. Java differs from the other islands also in this, that its native civilization reached a higher degree of development than any other.

21. Topographically the island is divided, like ancient Gaul, into three parts. There is, first of all, the wide western section where the mountains lie close to the southern coast. Here the Sundanese people have their abode and maintain their own language. There is a narrower, adjoining strip where the mountains almost succeed to form a definite range. They sprawl midway between the south and the north coast of Java. This middle section is inhabited by the Javanese proper. Finally, there is the remaining eastern section of the island where the mountains are confusingly intermixed. This is the home of the Madurese, a people much in demand as sailors and hotel servants.

22. The rivers of Java flow either north or south. The northward flowing streams are generally more navigable than those which follow a southward course. Good roads and railroad systems traverse the island from end to end. The soil of Java is wonderfully fertile, and the monsoons bring an abundance of rain. These two factors account for the lush vegetation and the bountiful crops of the island. Its chief food products are rice, sugar cane, tea, coffee, coconuts, nutmeg and pepper, and a host of others. Tobacco and rubber are also

important products. The island's chief mineral product is petroleum. In the lowlands and along the sea coast the heat of the island is enervating. But there is an appreciable drop in the temperature as one ascends the mountains. Batavia, the capital of the island, has a population of some 600,000, while Soerabaja, the commercial capital, has some 400,000.

The Little Sunda Islands

23. The various islands of this group have a musical lilt to their native names. Bali, Lombok, Soembawa, Soemba, Flores, Timor: these are the six major islands of the Lesser Sunda group. They continue an area of about 36,000 square miles and are thus approximately equal in size to the state of Indiana.

Bali

24. Bali—the home of graceful dancing girls—is the most interesting of the Lesser Sunda islands. It attracts many tourists each year, but the native Balinese do not permit these curious sightseers from the outside to interfere with their tribal customs. Their arts and religious observances remain the same year after year, and they continue to follow the elaborate ritual of their ancestors in the burial of their dead. It is definitely a mountainous country. There are no rivers of any consequence on Bali, although there are many streams. Neither can the island boast of any really good harbors.

25. Railroads are non-existent, although the island is criss-crossed by many good, hard-surfaced motor roads. Its climate in general is not very oppressive. The vegetation of Bali duplicates that of Java. The important crops are coconuts, rice, coffee and tobacco. Bali is more thickly populated than any other island of the Little Sunda Group. It has a population of 1,000,000. The culture of the natives is chiefly Hindu. The people still do not use any beef product.

Lombok

26. Lombok lies to the east of Bali. It is 70 miles long and 50 miles wide. The coastline is generally steep and precipitous.

Two separate chains of rugged mountains cover the island. The mountainous regions are still undeveloped. Agriculture is carried on in the lower central section of the island. Rice, coffee, maize, sugar cane and indigo form the principal crops. Tobacco and cotton are also raised but only on a small scale.

Soembawa

27. This island is 175 miles long and 55 miles wide. It is very nearly cut in two by Saleh Bay. Like all the other islands of this group, Soembawa is mountainous throughout. The island is not much developed, although it is reported to contain deposits of sulphur, asphalt and petroleum. The natives are engaged chiefly in agriculture. Soembawa suffers from a lack of rain, consequently the vegetation is not so abundant as it is on Bali and Lombok.

Flores

28. Chiefly of volcanic origin, Flores is rugged and mountainous. One road runs through the entire length of the island. In good weather it can be used as a motor road. The island is not well developed. Sago and maize form the chief crops. Sugar, coconut, rice, and some coffee and cotton have also been raised. Deposits of sulphur, saltpetre and pumice are found on the island.

Soemba

29. This little island rises abruptly from the sea and has but a narrow coastal plain. The island was formerly known as Sandalwood Island, because of the fine quality of the sandalwood tree found there. It is sedimentary in formation. The island is but very little developed. A few so-called roads cross the island from one end to the other. The chief agricultural products are rice, sago, tobacco, indigo and cotton. All are grown in very limited quantities.

Timor

30. The supremacy of this island is divided between the Dutch and the Portuguese. The island is 290 miles long and

from 10 to 65 miles wide. It is a rugged island, covered with mountains that sometimes climb to elevations of from 4,000 to 8,000 feet. The southernmost part of Timor is parched and dry, while the northeastern section receives more rain and supports a more abundant and verdant vegetation. There are no large rivers on the island which, however, is well supplied with roads and bridges. Agriculturally the island is poor. A little coffee is raised. Corn forms the staple food of the native population. Petroleum and natural gas are found in the island and there are small deposits of gold, copper, manganese, chrome iron, gypsum and asbestos. Koepang has an airport of strategic value. It lies on the route from Europe to Australia.

The Moluccas

31. There are said to be hundreds of islands in this group. Only three of them, however, are large. World War II has made the names of some of the Moluccas very familiar to us: Morotai, Halmahera, Ternate, Amboina, and others. Amboina is the only island in the group that is largely Christian, as it has a sizable Protestant population. Halmahera is chiefly pagan, while Ternate is for the most part Moslem. Most of the islands are rugged and mountainous. Very few roads exist on any of them and there are, of course, no railroads. Although most of the Moluccas lie close to the Equator, there are considerable climatic differences between various portions of the archipelago.

32. In general the islands are healthy places in which to live. The natives are mostly farmers on a small scale. The principal agricultural products are sugar cane, tea and coffee. Almost all the tropical fruits and foods grow readily in the Moluccas. Pepper, nutmeg and cloves have long comprised the chief exports. For the right to share in the spice trade of these islands, European nations fought one another in long, bloody wars. The Spanish and the Portuguese were the first to battle for these commercially important islands. Later on both the Dutch and the English joined in the melee, with the doughty Dutchman coming out eventually on top.

New Guinea

33. To the Netherlands East Indies belongs the western half of the huge island of New Guinea. It is a mysterious world of its own. A mountainous country, some of its snow-capped peaks rise as high as 16,000 feet, equal in size to Mt. Ranier. Much of the land is also low country, especially in the southern section, studded with vast swampy areas. It is sparsely populated and but little explored. Perhaps the most notable feature of New Guinea is its lack of development. There are no roads on the island and no railroads. Most of the natives have never seen a white man. The island is unusually hot, humid and, for the most part, unhealthful, especially in the lowland regions.

34. Only a very small portion of the island is under cultivation. The native population subsists chiefly on sago. Various minerals are found there, but the deposits have not been developed to any great degree. Copper and gold have been mined in the Australian mandated portion of New Guinea, while in the Dutch section coal and oil are known to exist. As one travels farther east, plant and animal types that are peculiar to Asia begin to thin out and disappear, while types that are indigenous to Australia take their place.

3.
The People

35. Next to nothing is known about the origin of the various races of people found in the Netherlands East Indies. The race question is extremely complicated, and much that even scientists write about this matter is hypothetical. When, in the following paragraphs, reference is made to the statements of anthropologists, no indication is thereby given of the acceptance of their theories. Their opinions are only as valuable as the proofs they rest upon. Reference to them is made merely to show, first of all, how complicated the question is and, secondly, to indicate

what some scientists think might be a complete story of the peoples of the East Indies.

36. Anthropologists agree that the islands of the Netherlands East Indies are among the oldest haunts of man. It was on the island of Java, in the 19th century, that Dubois discovered the remains of Pithecanthropos erectus, the Java Man. In these islands were also found the remains of the so-called Homo Modjokertensis and the Solo Man. No more primitive fossil forms relating to man's hypothetical ancestry have been found anywhere in the world than these.

37. But the first inhabitants of the Indies of whom we are said to have definite knowledge were the remote ancestors of the present Australian natives. In *Races and Peoples of the Indies* Kennedy says: "The only signs that they once dwelt in the archipelago are a few preserved bones and some living people of Australoid type found in the islands of Timor and Flores, in the eastern Indies near Australia."

38. Three other ancient races succeeded the Australoid. We know next to nothing of the order of their arrival. One of these races was the ancestral stock of the Oceanic Negroes who today inhabit the Bismarck Archipelago. They have disappeared as a race almost completely from the East Indies. The other two races were both pygmy types—the Negroid Negrito and the Veddoid. Remnants of both of these ancient races are still to be found in remote places of the Indies.

39. Perhaps 10,000 years ago a new migration of ancient races overran the Indies. This time the migration came from Southeastern Asia—from China, Burma, Thailand and Indo-China. This wave brought the first Malays to the Indies. Today descendants of this race form the majority of the population of the silands. The early Malays are thought to have been a dusky branch of the white race. They lacked the prominent Mongoloid features of the later Malays.

As a rule, the Malays are a small people, averaging about 5 feet, 2 inches for the men. The women very rarely exceed five feet. For the most part they are a calm and dignified

people, finely built and naturally graceful. Their politeness is both instinctive and sincere.

40. Still another primitive racial type to be found in the Indies is the Papuan. They are generally taller than other Malays, are heartier in manner and more loud-spoken. As one travels towards New Guinea these temperamental differences in the various tribes are easily noted. The Papuans are a cross between the Australoid and the Melanesian types.

Today the Indies can be divided racially as follows: the western islands are almost solidly Malayan; the eastern islands Papuan; in between, principally in the Moluccas, various combinations of these two types are found.

41. Of course there are exceptions. Thus in Sumatra there are certain warlike tribes that are not Malayan. The chief characteristic of the Indonesian is his erratic love of peace and harmony. He desires nothing more ardently than to be at peace with his neighbor, with his god and with himself. He is a kind and tolerant man. But he is also a very sensitive man and detests coarseness of any kind. He respects his elders and all placed in authority over him.

42. He is an early riser and tries to get as much of his daily work done before the heat of the day makes manual labor very disagreeable. The Indonese is not a lazy individual. As someone has very aptly remarked: his work is merely geared to a different timing than our own. And his, it might be added, is the more reasonable timing. Finally, the Indonesian is prone to take liberty with the truth, not because he likes to prevaricate but because he desires always to please. Consequently it is better, he reasons, at times not to tell the facts.

43. Foreigners were first attracted to the Indies almost 2,000 years ago for the same reasons that allure them today—conquest and gain. The first foreigners to come were the Hindus from India. Before the coming of the Hindus, the Indonesians engaged one another in warfare. The Hindus began to organize and unify the various elements, especially in Sumatra and Java.

Thus a number of Indo-Malayan states came into being. They were ruled over by princes from royal Hindu houses.

44. It was under Hindu influence that the great Sumatra Empire of Sri-Vidjaya came into existence in the 6th century. Its capital was situated at Palembang. This empire was succeeded in the 14th century by a Javanese called Madjapahit. It was even greater than the Sumatran Empire and is celebrated in the poetry and dramas of western Java. For almost 400 years the civilization of the Hindus predominated in the Indies, until the fanatical followers of Mohammed arrived. They first came to the Netherlands East Indies about 600 years ago. The Moslems, however, did not add any new racial strains to the native population of the Indies, except for an almost negligible number of Arabs.

45. For centuries industrious laborers from the mainland of China have been coming to the Indies. Before the war with Japan there were probably about 1,400,000 of them. They work largely on the plantations and in the various mines. They have intermarried with the native population, but it has not affected them physically except in certain restricted localities. Other Asiatic peoples have migrated to the Indies in relatively small numbers. There were at the outbreak of World War II probably 80,000 Arabs who were traders and money lenders, and 30,000 Indians who were mostly shopkeepers.

46. The races of Europe did not come to the Indies until only some 400 years ago. They were first the Portuguese, and later on the Dutch. When the war with Japan began, the total European population of the Indies numbered about 300,000. It is said that about nine-tenths of the so-called Europeans are the offsprings of whites who have married native women. These are called Indo-Europeans. They form the backbone of officialdom in the islands and enjoy full rights as Dutch citizens and follow Dutch customs.

47. Each of the original tribes that first inhabited the Indies, and those other tribes that immigrated later on, was the pos-

sessor of a low-level type of culture. Nowhere did any of these low-level cultures reach a high degree of development except in Sumatra, Java and Bali. In fact, today the peoples of the Netherlands East Indies may be divided into those whose culture still remains on a low level and those who have made some progress, but not much towards civilization.

48. Each group has a distinct culture, imperfect though it be, and in its own way is rich in expression. There is, however, a marked difference between the inland tribes and the coastal tribes in regard to culture. The inland tribes are invariably on a lower cultural level, just as they are racially the older inhabitants of the islands. To describe the different cultures of the various tribes of the East Indies would carry our study too far afield. It will be interesting, however, to consider briefly one culture that reached a fairly high degree of development—the Hindu-Javanese culture.

49. Java, as far as historical records go, has always been, culturally and politically, the most important island of the archipelago. It was once the seat of a very powerful empire, which crumbled with the coming of the Hindus. The culture of Java has been lastingly influenced by that of the Hindus. Traces of this influence are discernible in all the arts. The Javanese language contains a double vocabulary, a higher and a lower, to be used respectively by the members of the higher and the lower castes of people. In architecture, the influence of Hindu culture can still be traced in the ruins of many magnificent temples scattered over the island of Java.

50. Even today Javanese literature draws its inspiration from two classical Hindu epics—the Mahabarata and the Ramayana. Both the Javanese dance and drama reflect unmistakable Hindu influences. In the realm of music, Hindu influence is not so obvious, although it probably does account for the fact that Javanese music knows only five tones. Even the philosophy of Java betrays Hindu influences. It is highly contemplative, like that of Buddha, and is based on the idea that man is only a

tool of Providence, that the highest happiness here on earth is achieved by being at peace with one's self.

51. The Javanese orchestra represents the finest in native music. It is made up of various kinds of drums, gongs and other percussion instruments. It is called in the native tongue a *gamelan*. The Javanese people are ardent lovers of puppet shows and shadow plays which extol the ancient glories of Java when it was a proud and mighty empire.

52. The clothing of the natives differs very little for men and women. The men wear a characteristic headdress of figured cloth, a shirt-like sarong, and a kind of jacket to cover the upper part of the body. In more primitive regions of the archipelago the male population is satisfied with only a G-string and the women with only a sarong.

The houses of the Indonesians are usually rectangular in shape. They are ordinarily made out of split or woven bamboo and roof of palm leaves or thatch. Sometimes they are built on poles or stilts over the water.

53. The diet of the natives is very simple. The chief articles of food are rice and dried fish which is eaten with spices and various kinds of vegetable sauces. Corn and sweet potatoes and sago are also known. Water buffaloes, cattle and chickens are plentiful.

The vast majority of the people make their living by farming little plots of ground or by fishing in the sea. Some engage in hunting, but not very extensively.

54. All the early inhabitants of the Indies were followers of some form of animistic paganism. Still today those tribes that have not been converted either to Christianity or Mohammedanism are animistic. Animism even taints the Mohammedanism of a great number of the followers of the Prophet of Mecca. It is believed that the souls of the departed ancestors still exert a vital influence on many things that occur in the daily lives of the people.

55. It is estimated that some 50,000,000 Indonesians are

the disciples of Mohammed, at least in name. Each year thousands of Indonesians make the prescribed pilgrimage to Mecca. They thus enter the select group of Mohammedans called Hadji (pilgrims). They are entitled to wear a white headdress. In 1940 the Christian population of the islands amounted to only a little better than a million and a half. Of these approximately half a million were Catholics. The others were distributed among a variety of Protestant sects.

56. To the credit of the Netherlanders it may be said that they always maintained local native autonomy in the islands. Yet Town Councils were only formally established as late as 1905 to assist in the administration of the government. Under the government of the Netherlands East Indies, Java and several of the Outer Provinces had numerous provincial councils, regency councils and town councils in which representatives of all of the people carried on local administrations.

57. In 1916 a Peoples' Council made up of an elected and an appointed group of representatives was established. It first met in 1918. This assembly participated in law-making for the entire Netherlands East Indies. In the early years of its existence, the Peoples' Council was composed of a slight majority of Europeans. But under the new Indonesian Constitution of 1925 the proportions were reversed. After 1928 there were more Indonesians on the Peoples' Council than Dutch, and Indonesia was well on the way to self-government.

58. Queen Wilhelmina has pledged herself to grant an even greater share in the future government of the archipelago to the Indonesians themselves since the war with Japan has been brought to a successful issue. Those acquainted with conditions in the Indies look upon this statement with a little apprehension, as far as the Catholic Missions are concerned. The Council will be composed largely of Moslems who will be antagonistic and hostile to the interests of the Church's missions.

59. A National Program of Education has been inaugurated whose general policy has been to educate the natives in accord-

ance with their needs and interests (as interpreted, of course, by the Netherlands Government).

60. There is a double system of education. The one is purely oriental or native in its outlook. Its fundamental basis is the teaching of the natives in their own language, of which there are at least 250, plus the dialects in use. The task accordingly is a gigantic one. As late as 1930, only 6 per cent of the native population was literate. In 1940, only 40 per cent of the children were in school. Of these, the vast majority will lay their books aside after finishing the three year elementary course in the village school. Only a few will ever attend secondary schools, and still fewer will receive a higher education. It is significantly stated in a brochure on the Netherlands East Indies that "National Education trains for village life and not for participation in the European phase of Indonesian life."

61. In the Western system of education the medium of instruction is Dutch. The subjects taught and the methods employed are the same that prevail in the Netherlands. Higher education in the Indies had not been extensively developed up to the time of the war. Nevertheless, there were colleges for engineering, law, medicine, literature and agriculture. In addition, Batavia had a graduate academy for the training of higher government officials for the East Indies civil service, the Academy for Internal Administration. The Director of the Department of Education was himself a native Indonesian. A vigorous expansion of the educational program may be expected in the post-war reconstruction, for learning and knowledge will play increasingly greater roles in the Indonesian future.

62. European nations were first attracted to these islands centuries ago by the prospect of plunder and gain. As civilization has advanced, the importance of these islands has not diminished. They contain locked within their bosoms many of the materials essential to modern progress. The eyes of the industrial nations of the world are still upon these southern islands.

4.
Commercial Importance of the Indies

63. The Netherlands East Indies have the advantages of combining a great wealth of raw materials with the agricultural productivity of the tropics and a superabundant supply of cheap labor. Thus these islands can support, without any great difficulty, a large population on a reasonable standard of life and still export those materials which are needed in other parts of the world. Three products are always cited as characteristic of the Indies: quinine, rubber and tin. Other important export products include sugar, spices, copra, fibers, tapioca, tobacco, coffee and tea.

64. Furthermore, these islands are extremely rich in mineral resources. They rank as the fourth largest producers of oil. Supplies of coal, iron, and manganese and many other minerals exist in the islands and were being largely worked before and during the war in the Pacific.

65. Contact with other countries was easy. There was an air route linking the Netherlands East Indies with the homeland. Three trips were made each week. Various points within the archipelago were also connected with one another by air.

To other countries shipping facilities were available. A tremendous volume of business was carried on between the Indies and the United States. During 1939, merchandise worth 196,000,000 guilders was exported to the United States. In 1940 this figure was almost doubled and amounted to 290,000,000 guilders.[1]

This amazing increase was due, of course, to the war. The Netherlands East Indies had the necessary raw materials that could be turned into engines of modern warfare in highly in-

1. In American currency a guilder is equal to 1.875 dollars.

dustrialized America. America's exports to the Indies during 1940 were largely farm implements and the finished tools of industry and of war. All this commerce came to an end when the Japanese invaded the islands.

66. With the end of the War in the Pacific, the Netherlands Government has made definite plans to industrialize the East Indies. Already in its 1941 budget, 10,000,000 guilders were allocated for this purpose. This will not in the beginning lessen the Indies' dependence upon the United States. American capital is destined to play an important role in the eventual industrialization of the Netherlands East Indies.

5.
The Coming of the Cross

67. The history of the Church's missions in the East Indies is closely linked with the coming of the white man to those regions. Europeans began to arrive in the Netherlands East Indies only about 400 years ago. Marco Polo's brief visit in 1292 was only a momentary flash in the pan.

The Portuguese were the first to reach what today constitute the East Indies. After bloody fighting, they secured Malacca on the Malay Peninsula in 1511. From this base they gradually spread their rule over the adjacent islands as well. In 1525 they occupied the island of Celebes.

68. Close upon the heels of the conquerors came the bearers of the Cross of Christ. The Gospel was first preached in Celebes by the intrepid sons of the Poverello. At first they met with but little success, but by the year 1548 they had solidly established themselves.

Other Franciscans from the Philippines began the evangelization of Borneo in 1587. Some years earlier missions had been established in Sumatra and Java. After the Moluccas had been discovered and occupied, the Franciscans set themselves

up at Ternate and extended their missionary activities gradually to the neighboring islands.

69. The great apostle of the Orient, St. Francis Xavier himself, visited the missions in Amboina, Ternate, and the islands of Moro. This is perhaps the modern island of Timor. He succeeded in winning many converts, and a non-Catholic observer claims that Xavier's visit was the turning point in the history of Roman Catholic missions. Francis secured fresh recruits for the missions from Europe and centralized their government.

70. Unfortunately, however, the success of the missions depended greatly upon the success of Portuguese arms in the area. Things went badly for the missions after Philipp II of Spain ascended the throne of Portugal. He forbade the Dutch to purchase the wares of the East Indies in the markets of Lisbon. They had resold them at huge profits in the marts of the North. Now the Dutch were forced to seek these desired products at their source—in the East Indies themselves. In 1601, consequently, the Dutch East India Company was formed to trade directly with the Indies. It had the support of the Dutch Fleet, which in 1605 captured Amboina. Gradually the Portuguese were ousted from the Indies altogether. The supremacy of the Portuguese waned until they retained control of only a small portion of the island of Timor. The star of the Netherlands meanwhile waxed huge on the horizon.

71. With the coming of the Dutch the work of the missionaries was interfered with in every possible way. The Dutch, being Calvinists, were violent haters of the Church of Rome. Furthermore, they saw in the Catholic Portuguese their greatest rivals in a gigantic commercial enterprise. Consequently, the Catholic Church was persecuted. Many priests, together with native Christians, were martyred. Catholic gatherings, whether of a private or a public character, were forbidden. Ships were thoroughly searched lest a disguised Catholic missionary should succeed in entering the Indies. The Dutch readily made the

Moslems their allies in order to hasten the destruction of the Catholic Missions and to force the missionaries into exile.

72. The collapse of the Catholic missions, however, was not immediate. Work went on with varying degrees of success for many years after the arrival of the Dutch. The eastern half of the island of Timor remained a Portuguese possession. This served as a base for missionary work in the adjacent islands. The most reliable figures for this period would put the strength of the Church at the following totals: in the Moluccas there were some 80,000 Catholics; in Solor, 50,000; 27,000 in Timor and Flores; probably another 50,000 in Java, Sumatra, Celebes and other islands: a grand total of approximately 200,000 Catholics. But the 17th and 18th centuries witnessed first the complete destruction and then the total abandonment of the Catholic Missions in most of the East Indian Islands.

6.
Protestant Activity

73. When the Netherlanders assumed control of the East Indies, Protestant bodies, from Holland mostly, moved into the islands. The missionary occupation of the archipelago was gradual. It was identified with the progress made by the United East Indies Trading Company's domination of the islands. At first, so-called "sick visitors" were dispatched to the East Indies by the Dutch Reformed Church. This was as early as 1598. But the declaration of November 21, 1599, can be regarded as the birthday of serious Protestant missionary activity in the Indies. This declaration stated that Christians coming and going to the Indies should not be left without instruction and "that it was hoped to get an opportunity to teach the people living there in darkness, the true Christian religion." From the year 1602 onwards Protestant missionaries were constantly being sent out to the Netherlands East Indies. We find them in Batavia as early as 1609, in Amboina in 1612, and also in

the Moluccas. Timor received its first contingent in 1613, and thus it went on from year to year, the missionaries following zealously in the wake of the officials of the Dutch Trading Company.

74. When the Dutch Trading Company failed, the Protestant missions also floundered, because the missionaries, who had worked in such close harmony with the officials of the Trading Company, were looked upon as mere government employees. From the time the Trading Company failed, Protestant missionary activity barely survived until the end of the 18th century when there was a renascence of missionary enthusiasm in Holland.

75. Since the end of the 18th and the beginning of the 19th centuries one Protestant missionary society after another has been formed in the Netherlands. Missionaries poured into the islands of the East Indies and, abetted by the Government, their work has prospered. Schools were opened and hospitals and asylums for the poor and the orphaned. At least 1,000,000 conversions were made. Protestant missionary activity was well organized. The islands were systematically divided among the various evangelical bodies working in the field. Of these there were, ten years ago: 13 Dutch Societies, 1 Dutch-Indian, 5 American, 2 German, 1 Swiss, and 1 Chinese.

7.
Modern Roman Catholic Missions

76. That was the situation when a renewal of Catholic missionary activity occurred at the turn of the 19th century. In 1808 Ludwig Napoleon gave Catholic missionaries permission to resume their work in the islands. Two secular priests entered Batavia in 1808. Work had to be resumed under the conditions insisted upon by the Netherlands Government:

1. Christian teachers, priests and missionaries must be provided with a special permit, issued by or on behalf of the Governor General, to enable them to carry on their work in any particular part of the Netherlands Indies. (Thus freedom of movement was curtailed.)

2. Whenever the permit is found to be harmful, or if its conditions are not observed, it can be withdrawn by the Governor General.

Objections have been constantly raised by the missionaries to these conditions. Particularly have they demanded the right to work in regions already occupied by Protestant missionaries.

77. During the whole of the 19th century progress was very slow. This was partly due to difficulties with the Colonial Government. Thus in 1846 the Vicar Apostolic of Batavia, Monsignor J. Grooff, was expelled. Soon after, all the priests in Java either left the island or died. Rome appointed a new Vicar Apostolic in the person of Bishop Vrancken. His was the difficult task of rebuilding the mission from the very foundation. His task seemed hopeless, especially because of the lack of sufficient priests to staff the missions entrusted to his care. He decided that the mission territory should be turned over to a Religious congregation.

78. The Netherlands Province of the Society of Jesus was asked to adopt the mission. In 1859 the first two Fathers arrived. Missionary activity spread very fast. In 1902 there were 51,000 Catholics in the entire archipelago, cared for by 59 Fathers in 16 stations. The Jesuits invited other Religious communities to share in the work. Dutch Missionaries of the Sacred Heart took over western New Guinea. In 1905 Capuchins came to Borneo, and in 1911 to Sumatra. The Society of the Divine Word accepted the care of the Little Sunda Islands in 1915. Celebes was confided to the Missionaries of the Sacred Heart in 1919. In the meanwhile various Congregations of Brothers and Sisters had come to help in the work. Ursuline Sisters arrived as early as 1856. The Brothers

of Oudenbosch arrived in 1862, the Sisters of Heythuisen in 1870, Sisters of Charity in 1885, and the Sisters of Jesus, Mary and Joseph in 1898.

79. Thus by 1934 the number had jumped to 417,787 Catholics and 36,323 catechumens. There were 1,377 schools with 3,163 teachers, and 111,920 pupils. Of these schools 823 were primary schools. There were 137 boarding schools and orphanages with 7,358 inmates. Scattered throughout the islands were 26 hospitals and 23 dispensaries. There were two leper asylums, one in Borneo and the other in New Guinea. The Catholic press was publishing 26 different periodicals in Dutch, 4 in Malay, 2 in Javanese, and 1 in Sikanese, one of the languages of Flores. That was in 1934.

80. In 1941, before the Pacific War blotted out the flourishing picture, these were the statistics for the Catholic Missions in the Netherlands East Indies:

There were 16 ecclesiastical divisions, 13 Vicariates Apostolic and 3 Prefectures Apostolic. The missions were staffed by a total of 599 priests, 543 Brothers, and 1,932 Sisters. Fourteen different Religious Orders and Congregations of priests were active in the islands.

According to the 1942 Year Book the following priest missionaries labored in the Netherlands East Indies harvest field:

Society of the Divine Word	142
Society of Jesus	93
Missionaries of the Sacred Heart	83
Friars Minor Capuchin	75
Missionaries of the Holy Family	34
Vincentian Fathers	31
Calced Carmelites	29
Franciscans	28
Crosier Fathers	24
Priests of the Sacred Heart	24
Picpus Fathers	19
Scheut Fathers	8

Friars Minor Conventual	4
Montfort Fathers	4
Chinese Secular priest	1
	599

81. Their efforts were abetted by the labors of 6 Congregations of Brothers. Of these, one was a native Congregation with 69 members. Thirty-six Congregations of Sisters shared in the apostolate. Two of these were native Congregations with 203 members. Three were Contemplative Orders: The Poor Clares, the Capuchin Nuns, and the Carmelites. Between 5,000 and 8,000 lay teachers and catechists were engaged in the work of imparting instruction and learning. The Catholic population of the islands totalled 601,700. Of these, some 92,000 were Europeans.

82. There were 1,796 Catholic schools maintained with an aggregate enrollment of 159,919. Of these schools, 10 were classified as High Schools, 5 as Agricultural, 10 as Manual Training, and 47 as Domestic Science schools. There were 62 Catholic Hospitals in operation, 2 Leper Colonies, and 1 Institute for Deaf Mutes.

83. An encouraging start had been made to train a native clergy. There was already 1 native Bishop, 16 native Priests, and 303 Seminarians. Of these latter, 51 were in the Major Seminary, and 96 of the 303 Seminarians were true natives; 207 were of Dutch extraction.

84. Baptisms were being administered annually at the rate of 50,000; and 60,000 catechumens were under instruction. The increase of Catholics between 1920 and 1940 represented an increase of 400 per cent—surely an astonishing and gratifying growth.

85. The ecclesiastical divisions in 1941 were the following:

Vicariate Apostolic of Batavia (Java): This was made a Prefecture Apostolic in 1807 and a Vicariate Apostolic in 1842.

It is in charge of the Jesuits, the Franciscans, and the Missionaries of the Sacred Heart. Batavia City is the very heart of the enterprise, about one-third of all the missionaries residing in the capital. The educational work of the Sisters is especially noteworthy. The mission is staffed by some 46 priests, 304 Sisters, and 60 Brothers. Besides Batavia City, 26 other towns have mission centers.

Vicariate Apostolic of Semarang (Java): This was made a Vicariate in 1941 and has a native as Vicar Apostolic. It is staffed by 84 priests, 137 Brothers, and 333 Sisters. Its territory was taken from the Vicariate of Batavia. The mission is under the direction of the Jesuit Fathers. The native Bishop also is a member of the Society of Jesus.

Vicariate Apostolic of Malang (Java): Since 1939 a Vicariate Apostolic in charge of the Carmelite Fathers. It includes the island of Madura and other adjacent islands. There are 30 priests, 38 Brothers, and 152 Sisters in the Mission.

Vicariate Apostolic of Soerabaja (Java): This has been a Vicariate Apostolic since 1941. It is staffed by the Lazarist or Vincentian Fathers who have 31 priests and 37 Brothers in the field. They are aided by 157 Sisters. Their labors are restricted in a great measure to the European population of the city, as is the case almost everywhere in Java except in Semarang.

Vicariate Apostolic of Poewokerto (Java): This Vicariate also was established only in 1941. It is under the care of the Missionaries of the Sacred Heart. There are 8 centers with 22 priests, 40 Brothers, and 106 Sisters.

Vicariate Apostolic Bandoeng (Java): It was made a Vicariate Apostolic in 1941. Entrusted to the Canons Regular of the Holy Cross (Crosier Fathers), it is staffed by 24 Fathers, 11 Brothers, and 155 Sisters. They maintain 3 churches in Bandoeng, with four other stations. Schools, hospitals, and orphanages were well established throughout the mission. Two Catholic papers were published, and there was even a Catholic Radio Station, KRO, in the mission.

Vicariate Apostolic of Dutch New Guinea: It became a

Vicariate in 1920. It includes South and West New Guinea, the Great and Little Kei Islands, the Tanimbar Islands, and other islands and islets of the Moluccas. The Missionaries of the Sacred Heart have charge of the mission which is staffed by 43 priests, 32 Brothers, and 49 Sisters.

Dutch Borneo is divided into one Vicariate and one Prefecture Apostolic:

a) *Vicariate Apostolic of Pontianak (Borneo):* It was erected in 1938 and entrusted to the Capuchin Fathers. There are 33 priests, 43 Brothers, and 138 Sisters in the Vicariate.

b) The southern section of Dutch Borneo forms the *Prefecture Apostolic of Bandjermasin.* It was erected in 1938 and is cared for by the Missionaries of the Holy Family. There are 19 priests, 11 Brothers, and 11 Sisters staffing the mission.

The Little Sunda Islands form two Vicariates:

a) The *Vicariate Apostolic of Flores* was erected in 1922 and is cared for by the Society of the Divine Word. The Vicariate had 116 priests, 37 Brothers, and 67 Sisters.

b) The *Vicariate Apostolic of Timor* was erected in 1936. It is staffed by the Society of the Divine Word and had 26 priests, 3 Brothers, and 14 Sisters.

Vicariate Apostolic of Padang (Sumatra): The Vicariate, established in 1932, includes a very large portion of east, west and north Sumatra. The Mission is cared for by the Capuchin Fathers. It has 12 centers with 45 priests, 32 Brothers and 206 Sisters.

Vicariate Apostolic of Manado (Celebes): It became a Vicariate in 1937, and is staffed by the Missionaries of the Sacred Heart. There are 10 chief stations with 54 sub-stations. Twenty-six priests, 24 Brothers and almost 100 native and foreign Sisters care for the Mission.

Prefecture Apostolic of Makassar (Celebes): The Prefecture was erected in 1937. It is cared for by the Scheut Fathers. Staffing the Mission are 8 priests, 6 Brothers and 40 Sisters.

Prefecture Apostolic of Bangka and Billiton (2 small islands

off the Sumatra coast): The Prefecture is entrusted to the Fathers of the Sacred Hearts of Jesus and Mary. There are 11 priests, 6 Brothers and 19 Sisters.

Vicariate Apostolic of Palembang (Sumatra): Erected in 1939, it covers the southern end of Sumatra and is cared for by the Missionaries of the Sacred Heart of Jesus. Twenty-five Fathers, 15 Brothers and 97 Sisters staff the Mission.

8.
Difficulties Encountered

86. Of course there were difficulties to be faced always. Nowhere, not even in the most flourishing mission, can mission methods be reduced to the utter simplicity of merely administering the Sacrament of Baptism. Mission work is always and everywhere uphill work.

The outlay in money and men was tremendous. The missions were progressing so rapidly that it was almost impossible to meet the demands they made for men and means. Requests for native catechists had to be refused frequently because there was no way of paying them their meager monthly salary. Since many of the schools that were required could not be built because the wherewithal for their construction was lacking, the tempo of missionary work had to be slowed down to correspond to the means and supplies on hand.

87. Furthermore, many of the native villages are in remote, almost inaccessible places. Roads leading from one village to the other are either nonexistent or in extremely bad shape. The missioner must spend half his waking day on horseback. Due to the great distances to be traveled and the physical hardships to be encountered on visitation tours, some villages can be visited only rarely. This of course makes regular and systematic instruction in the Faith difficult, if not impossible. There will consequently be a shallowness to the native's convictions that might prove fatal in times of stress.

88. The chief difficulty is to be encountered in the opposition of the Mohammedans and their fanatical rivalry. Moslem proselytizers have many decided advantages over the Catholic missionary. They find it possible to live with their prospective converts, to share their bed and board. They make almost no moral demands of them and allow them, after they have embraced the religion of Mohammed, to retain all their native customs. And for every Catholic missionary in the islands of the East Indies there are a thousand eager and zealous Moslems.

These are some of the real difficulties missionaries must face in the Netherlands East Indies. We might ask ourselves, then, what have been the causes of the success achieved especially in the period prior to the War with Japan.

9.
Causes of Success

89. First of all, one very important and necessary observation must be made. Success has not been universal in the Netherlands East Indies. It is restricted very largely to the Little Sunda Islands, and in particular to the islands of Timor and Flores. For these two islands we can say that the hour of grace seems to be at hand. The sacred blood of the many martyrs of the last century is now bearing fruit. Over half the total Catholic population of the East Indies lives in Timor and Flores. Nowhere else in the Indies has the Church made such rapid progress as in Flores. The statistics for this mission of Flores are enlightening:

Date	*Number of Catholics*
1915	34,771
1920	51,874
1925	89,379
1930	169,699
1940	350,000

The first cause then for success is the grace of God. "Paul planted, Apollo watered, but God gave the increase."

90. A second cause of this growth is the excellent organization of the Catholic Missions. Organization is characteristic of the Church's work everywhere. Protestants speak of it with a tinge of envy. The Mission Fields of the Netherlands East Indies were divided (1940) into 13 Vicariates Apostolic and 3 Prefectures Apostolic. It would be impossible to give in detail the elaborate organization and institutions of each of these Vicariates and Prefectures. They are staffed by members of many of the ancient and modern Religious Orders and Congregations. The methods employed by these various organizations differ widely. Here it will be enlightening to discover the missionary methods employed by the Fathers of the Divine Word in their missions in the Little Sunda Islands. These methods have contributed in no small measure to the success of the work of evangelization in these regions.

91. The inhabitants of the Little Sunda Islands live in the utmost dependence upon their chiefs and princes. Therefore, it is a matter of immeasurable importance to the mission to win the rulers to a benevolent attitude towards Christianity. This the medieval missionaries did in regard to the Germanic tribes. Many of the rajahs have been converted and in most instances a majority of their subjects have taken the same step. When it is not possible to convert the chief or prince—in most instances polygamy is the hindrance—the missionary endeavors to gain his friendliness at least so that there may in advance be a favorable atmosphere in regard to the people.

92. At the same time the missionary tries to come into direct contact with the masses of the people. Frequently some little charitable deed, the performance of one or the other spiritual or corporal work of mercy, will open the way to a native's heart. Hut to hut visits are made by the missionaries. The sick are cared for and little gifts of no great value are passed out. Invitations are tendered to the people to come to the catechumenate for instruction in the Catholic Faith. Whenever a suf-

ficient number of natives has been favorably influenced a catechumenate will be opened for them.

93. The catechumenate lasts usually for one year and a half. Instruction in the Faith takes place three times a week. The entire Catechism and Bible History are studied. The preliminary instructions are given by a native catechist. The missionary reserves to himself the task of deepening and supervising the teacher's work. All instructions are given in the native's own language and not in Dutch. At the end of the catechumenate those found worthy are baptized.

94. A similar course is followed in the case of the children. If they are attending a regularly established school, they will first receive a year's instruction in the Faith. Only during the second year of school will the Sacrament of Baptism be administered to them. The consent of their parents is first obtained and they must promise not to interfere with the religious life of their Catholic children.

95. Adults who have finished the catechumenate and have received the purifying waters of Baptism are gradually and systematically introduced to a complete Christian life. During the first months immediately after Baptism they receive special instructions in the Sacraments of Penance and Holy Eucharist. The truths of the Catholic Church are systematically explained every Sunday. Gradually, too, the Faithful are introduced into a fuller participation in the liturgical life of the Church. The various feasts of the ecclesiastical year are always celebrated with great solemnity. Closed Retreats and popular missions are held. The usual Church organizations are set up. A number of sodalities and confraternities are very popular. Special attention is paid to the Christian family. Its sanctity is emphasized and the Faithful are thoroughly instructed in the great Catholic truths concerning the dignity of woman and her rightful place in the home.

96. The missionaries themselves are practically unanimous in attributing much of their success to the excellence of the school system in the islands. To a large extent the expenses of

the school system are borne by the Netherlands Indies Government, which gets the money by means of school taxes from the natives. The supervision of the school is entrusted to the missionaries themselves. A liberal arrangement permits the mission to pursue its religious objective. But when it assumed charge of the schools it had to submit to certain conditions prescribed by the State. The most important of these are the following:

a) The instruction, with the exception of that in religion, is under the direct but final supervision of the Government.

b) The schools, though the property of the missions, must be open to children of all the religious faiths, if no school of their own is in the place.

c) The children of dissenting parents must not be compelled to attend the religious instructions or exercises. The mission must foster native support of the school system by contributing money or by personal labor.

97. The mission engages and trains the teachers. In case of necessity the mission also dismisses them. The State pays the teacher's salary. A number of the missionaries have even been made governmental school inspectors in the past. Harmony has thus been established between the State officials and the missionaries and the system works out to the good of both parties.

10.

Conditions During World War II

98. When the War with Japan broke out the missions of the Netherlands East Indies were in a sound condition. Some of them, like Flores and Timor, were in a most flourishing state. Of all of them it was reasonable to hope that still greater prog-

ress would be made in the years to come. Schools had been established everywhere and were well attended. The yearly harvest of souls in the Indies amounted to 50,000. In Flores alone 22,000 were baptized in one year. Although inadequately staffed—as every Catholic mission is—the missions in the Netherlands East Indies were either holding their own against the forces of superstition and sin or were forging ahead to what seemed, in some sections, like total victory over the forces of evil.

99. The blight of war changed all this. A complete news-blackout descended upon the islands with the coming of the Nipponese. Mission work had come to a stand-still. Occasionally a report would trickle out from the islands. Never was it very encouraging. All foreign missionaries—priests, Brothers, and Sisters—had been interned. Only a few native priests, 16 of them, were able to carry on the work of the ministry. Mission property in many cases had been confiscated—"occupied" for military reasons. In many of the densely populated areas of the islands famine was prevalent. Premier Tojo once said that his soldiers could fight on a diet of prunes and fish. But they never did. The religious, political and social life of the natives had been interfered with. A concerted effort had been made to win the support of the Indonesian women for the cause of Japan. Indonesian youth had been conscripted for military service. Indonesian laborers had been sent to various parts of the Greater East Asia Co-Prosperity Sphere to work on military installations. And no doubt the Japanese went to great pains to identify the work of the missionaries with the activity of the Netherlands Government. They attempted in the Netherlands East Indies, as they attempted in the Philippines, to stir up among the natives a violent anti-white sentiment, but with little apparent success. Their own conduct and frequently inhuman attitude towards the natives gave the lie to the false propaganda they spread against the Western races.

100. The Japanese may not have succeeded in stirring up an anti-white sentiment among the Indonesians, but they did succeed

in making them extremely nationalistic. The cessation of hostilities in the Far East has not brought peace to the troubled islands of the Netherlands East Indies. The natives are resisting the re-imposition of Dutch sovereignty over them. What the outcome will be no one can say as yet. Much will depend upon the attitude of the Netherlands Home Government. Just how far are they willing to go to meet the demands of the natives? Upon the solution of this national question depends to a great extent the future of the missions in the Netherlands East Indies.

11.

The Future

101. What sort of future can the Church look forward to in the Netherlands East Indies now that the war is over? The future, it is true, is not too bright. But neither is there any reason to despair. There remains, of course, great poverty in consequence of the war, and in many places it will be necessary to begin the work of the missions all over again from the very start. But there will be a wide field in which the Church can practice her mission of social charity, and charity has ever been the key to the heart of the natives. Two things especially will determine the Church's chances to succeed in the East Indies now that the plague of war is ended.

102. In the first place, success will depend to a large extent upon the speed with which Mother Church will be able to send out new missionaries to these ruined posts. The need for priests, Brothers, and Sisters will be greater than it ever was before. How many of the old missionaries in the field survived the awful, barbarous ordeal through which they passed during the long years of the war is not known at this writing. But, as soon as possible, there must be new recruits at hand, willing and eager to go forth and snatch up the torch of the Faith. Unless

the Church is able to staff these missions, at least as adequately as they were staffed before the war in the Pacific, there is danger that the Church will lose ground in these islands.

103. Of course, there is one danger which one cannot yet estimate with any degree of certainty. It may be that when a greater number of native Indonesians are admitted to administrative offices in the Government, they will succeed in enacting laws that will exclude Catholic missionaries from the islands. These natives are largely Moslems. Against this possible danger we must use the weapon of prayer and ask the Holy Spirit to guide the natives and their rulers wisely.

104. And secondly, the future success of these missions will also depend upon the Church's ability to rebuild her institutions that have been destroyed during the war. Schools and churches, hospitals and orphan homes, are essential to the success of the missionary program in the Netherlands East Indies. Without them the work of the missionaries will be crippled.

105. Our duties then are clear. We have, first of all, the sublime duty to pray for these missions, to pray to the Lord of the harvest to send laborers into the fields that are ripe and ready. And then, according to our means and our charity, we must contribute to the support of these devastated missions and interest others in this noble form of Christian charity. Only if we all shoulder our responsibility in this matter can we hope to see the Church continue her march towards final victory in the islands of the East Indies. Only if each of us does his share in the gigantic task of reconstruction in the missions will these ruins be no ruins at all, but the foundation of a new and more enduring work for the greater honor and glory of God.

Study Outline

By Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-22

The Netherlands East Indies stretch along three thousand miles of ocean. They used to be called The Dutch East Indies, and in the era of discovery part of them were named The Spice Islands. They are the world's main sources of rubber, oil, tin and coffee.

The peoples of these islands have seen empires come and go. They have seen, too, the growth of another empire, the Kingdom of Christ. Its story is marked by great names, notably Francis Xavier and Vincent Perboyre.

We shall consider the territory embraced by the Greater Sunda Islands, the Lesser Sunda Islands, the Moluccas (formerly The Spice Islands) and Netherlands New Guinea. It is safe to say that in this group are 3,000 islands and innumerable islets. They stretch in an irregular arc along the equator for over 3,000 miles. Some are uninhabited, others densely populated like Java with 990 people to the square mile.

The equator runs directly across Borneo and Sumatra and narrowly misses New Guinea. The climate is tropical though not oppressive. There are two seasons, the dry or east monsoon season from May to September, and the wet which lasts from November until March, reaching its height in January.

The Greater Sunda Islands are Sumatra, Dutch Borneo, Celebes and Java. Sumatra is a thousand miles long. It is a tropical island dotted with many large lakes. Transportation is good. The island is rich in crops and minerals. The inhabitants are followers of Mohamed and brave warriors, having fought off the Dutch invaders for 35 years.

Dutch Borneo is inhabited by the warlike Tyaks, the wild men of Borneo, who live in the interior. The natives along the coast are mostly of Malay stock. The island is under the Dutch, the British and the White Rajah in Sarawak.

The island of Celebes measures 70,000 square miles. It is shaped fantastically. It was only recently explored, and much of it is still a mystery. The island is rich in vegetation. Food plants are plentiful. There are no railroads on the island.

Java, equal in size to the State of New York, the most important of this island group, is well developed and supports a large population. There are 48 million Javanese. Java's natives are Mohamedan, but not fanatical, and their civilization is higher than that of any other island.

What were the Netherlands East Indies called formerly?
What do they produce?
What two names are identified with the missions in these islands?
State the area in square miles of the Netherlands East Indies.
How may these islands be conveniently grouped?
Are all these islands populated?
What is Java's population per square mile?
What of the climate?
How are the seasons divided?
What is Sumatra's chief mineral product?
What of the character of its inhabitants?
What of their religion?
What of the supremacy in Borneo?
How recently was the Celebes island explored?
What are the transportation facilities on this island?
How does Java differ from the other islands?
What is the population of Batavia?

Part 2. Paragraphs 23-46

There are six islands in this group. They constitute an area of about 36,000 square miles. Bali is the most interesting. Its tribal customs have remained the same for centuries. Lombok, Soenbawa, Flores, Soemba, Timor complete the group. Soemba is famous for its sandalwood. There are three large and hundreds of small islands in the Moluccas. Amboina is the only

one largely Christian. The spice trade attracted European nations to the Moluccas. Spaniards, Portuguese, English and Dutch fought each other for this trade. The Dutch won out. To the Netherlands East Indies belongs the western half of New Guinea. There has been little development in New Guinea. Most of its inhabitants have never seen a white man.

Little is known of the origin of the peoples of the Netherlands East Indies. It is agreed that the islands of the Netherlands East Indies are among the oldest haunts of man. The first known inhabitants of the Indies were the distant ancestors of the present Australian natives. Three other ancient races succeeded the Australoid. Of them we know a little. Probably 10,000 years ago a new migration of ancient races overran the Indies. The Malays then first appeared. Another primitive racial type is the Papuan. Racially, the western islands are Malayan, the eastern islands Papuan.

Nearly 2,000 years ago foreigners were attracted to the Indies for conquest and gain. The Hindus from India were the first to come. Thus a number of Indo-Malasian states arose. The Moslems followed but did not add any new racial strains to the native population. Chinese had been coming to the Indies for centuries. Other Asiatics came in relatively small numbers. Europeans did not come until 400 years ago. The Portuguese were first. Then the Dutch came. Nine-tenths of the Europeans are really Indo-Europeans. They hold most of the offices and enjoy the rights of Dutch citizens.

How many major islands are in the Little Sunda group?
Why is Bali the most interesting of the Little Sunda group?
What is the population of Bali?
How many islands constitute the Moluccas?
What was the result of European interest in the spice trade?
State the most notable feature of New Guinea.
How much is known of the origin of the races?
On what are anthropologists agreed?

Who were the Java and Solo men?
Who were the first inhabitants of the islands?
The present population descends from what race?
Describe the characteristics of the Malay and the Papuan.
Describe the characteristics of the Indonesian.
Who were the first foreigners to come to the Indies?
What was the condition of the Indonesians before the foreigner came?
What did the Hindus accomplish?
How long did Hindu influence last in the Indies?
What have the Moslems accomplished?
How have the Chinese affected the population?
What Europeans came to the Indies first?
Who are the Indo-Europeans?

Part 3. Paragraphs 47-66

Each group in the Indies has a distinct culture. The inland tribes are more primitive. Among the islands Java has been the most important culturally and politically. Javanese culture has been impressed by the Hindus.

The original religion was animistic, and among some tribes animism still prevails. In 1940 there were a little more than a million Christians, of these a half-million Catholics. There are 50,000 Mohammedans.

The Netherlands have always maintained local native autonomy on the islands. By 1928 Indonesia was well on its way to self-government. A new council composed largely of the followers of the Prophet will not prove beneficial to Catholic missions.

There is a National Program of Education. It is a double system. One part is purely native in outlook. The other or Western System, uses Dutch as the medium of instruction. There are colleges for law, medicine, engineering, literature and agriculture.

The Netherlands East Indies have a wealth of raw materials,

great agricultural productivity, and plenty of cheap labor. Three products are outstanding, quinine, rubber and tin. Mineral deposits abound. As contact with other countries was easy, the East Indies have had a large export trade. The United States alone took exports valued at 290 million guilders in 1940. The Netherlands government has planned the industrialization of the East Indies. American capital will play an important part in this industrialization.

How may the natives of the Indies be divided in respect to culture?
What cultural difference is there between the inland and the coastal native?
What of the cultural standing of Java?
What effect have the Hindus had on Javanese culture?
What of the philosophy of the Javanese?
Summarize the religious situation in Java.
Explain the government of Java.
Why have Catholic missions little to expect from the new Council?
There is a dual system of education in Java. Explain.
What attracted Europeans to the East Indies?
What advantages do these islands possess?
What three products are characteristic?
How do the Indies rank in oil production?
Why has trade with the Indies always been brisk?
What was the value of exports to the United States in 1940?
How will the present industrialization plans affect the United States?

Part 4. Paragraphs 67-85

The Franciscans were the first to bring the Cross to the Indies. They followed fast upon Portuguese exploration and conquest. (By 1548 the Franciscan missions were established.) Next came St. Francis Xavier, the great Apostle of the East. As the missions depended a great deal on the success of Portuguese arms, when

Portugal was ousted from the islands by the Dutch, hard times came to the Catholic missions. Persecution became the order of the day, for the Dutch as Calvinists hated everything Catholic. (The 17th and 18th centuries witnessed the loss of Catholic missions in most of the East Indian Islands.)

Strong Protestant missionary activity began in 1599. Missionaries (all during the 17th century) came from Holland, following the tracks of the United East Indies Trading Company. When that company failed the mission effort ceased. Toward the end of the 18th century there was a revival of missionary enthusiasm in Holland. From that time there has been well organized Protestant missionary effort in the islands. The islands are divided among the various sects.

At the turn of the 19th century Louis Napolean gave Catholic missionaries the right to resume their labors. But with restrictions. During this century progress was slow. The Jesuits of the Netherlands Province, at the instance of Bishop Vrancken, came to the islands in 1859. By 1902 there were 51,000 Catholics cared for by 59 priests in 16 stations. Other missionaries were invited into the field by the Jesuits. By 1934 there were more than 400,000 Catholics. When the Japanese war came there were more than 600,000.

Who were the first missionaries to the Indies and when were they well established?

What marked the turning point in the missions of the Indies?

How did the defeat of the Portuguese by the Dutch affect the missions?

How were Protestant missions affected by the United East Indies Company?

What were the conditions laid down by the Dutch government for missionaries?

What was Bishop Vrancken's task as Vicar Apostolic?

Whom did he call to the islands and what was their policy?

How did this policy tell on the growth of the mission?
How strong was the Catholic Press in 1934?
How many priests were laboring in the Indies in 1942?
What progress had been made in training a native clergy?
How many vicariates and prefectures were there in the islands in 1941?

Part 5. Paragraphs 86-105

The first difficulty in this mission field was lack of money. Add to this lack of manpower. Lack of transportation was another hindrance. The Moslem missionary is a major difficulty. For every Catholic missionary on the islands there are a thousand zealous Moslems.

Flores and Timor are the bright spots on the map of Catholic missionary success. In Flores the Catholic growth from 1915-1940 was from over 34,000 to about 350,000. Besides the main reason, God's grace, the success is due to fine organization.

War struck heavily at the flourishing East Indies missions. The Japanese interned all foreign priests. A few native clergy were allowed to carry on. The Japanese stirred up native feeling against all Europeans. Today the natives are resisting the re-imposing of Dutch government on them. How far native demands will be met is not known. The future of the missions will depend to a large extent on this settlement.

The future is both bright and dark in prospect. It is dark because much mission work, destroyed by the war, needs a new beginning. It is bright because of the wide field open to the Church to carry on her works of charity, and charity has ever been the way to the native heart.

The need for a prompt dispatch of priests, brothers and sisters into the ruined mission posts is paramount. Unless this is done the Church will lose ground. Before the war the Netherlands bore the larger share of support of East Indies missions. As a bruised and battered nation today, the Netherlands cannot carry

out this task. It is for the Church in America to accept this privilege.

Why did the tempo of missionary work have to be slowed down?
How did the location of many villages present a difficulty to missionary endeavor?
Why was Moslem activity the chief difficulty?
Has success been universal in these missions?
Where does half the Catholic native population reside?
What is the first cause of mission success?
What is the second cause of mission growth?
Why is it important to convert the chiefs or at least render them friendly?
Explain the missionary technique of the Fathers of the Divine Word.
What effect did the war have on these missions?
The future is dark and bright. Explain.
What steps must be taken immediately if the Church is not to lose ground?
Who has supported these missions in the past and who must do so now?

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BIOGRAPHICAL NOTE

The Rev. John Vogelgesang, S.V.D. was a missionary in the Philippines before his ordination. He was a prisoner in a Japanese concentration camp after ordination.

Born and raised in St. Paul, Minn., Father Vogelgesang took his first positive step towards the missions and a missionary career in September, 1929 by entering St. Mary's Mission House, Techny, Ill., as a student for the priesthood.

Just ten years later, in the spring of 1939, after completing high school, college, novitiate and the philosophical courses, he sailed for the Philippines, there to do his theological studies and complete his course and be ordained right in the field of his future activity. His was the good fortune to be among the privileged few to be sent to the S.V.D. Major Seminary in New Manila, P.I., where he was ordained, May, 1942.

For a full year, just previous to the second and final session in the concentration camp, he devoted most of his time and energy to literary work at the Catholic Trade School (an S.V.D. printing establishment) right in Manila proper. His time was divided between translating, compiling and composing.

After spending eight long, hard months in the Los Banos concentration camp, which finally terminated with the spectacular American rescue raid, liberation came in the eleventh hour. Father Vogelgesang returned to the United States as a repatriate in April, 1945. He celebrated his first Solemn High Mass (three years after ordination) in his home parish in St. Paul.

The study outline and questions for *The Missions in the Dutch East Indies* were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

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